لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

July 1965

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EDITORS

S. D. AHMAD M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

The Ahmadiyya Movement was founded in 1889 by Hazrat Mirza Ghulam Ahmad of Qadian, India. He declared that God had conferred upon him the dignity of Prophethood. He claimed that he had received this blessing through being a perfect follower of the Holy Prophet. He claimed to be the Promised Messiah and Mahdi and the Expected Messenger of all the religions of the world. He explained that God had raised him for the purpose of re-establishing the dominion of Islam and to shed light upon the true teachings of the Holy Quran. With him, in fact, had started a new era, the Renaissance of Islam.

One startling historical disclosure he made, was that Jesus Christ had escaped death yb crucifixion and had subsequently travelled to Kashmir, where his tomb still exists at Srinagar.

When Hazrat Ahmad published his claims and the revelations received by him, he encountered a severe storm of opposition from all quarters and all communities. In spite of this opposition God began to strengthen his voice and people began to follow him. At the time of his death in 1908, he had gathered around him a group of faithful and staunch followers, not only in India but also in other countries, numbering hundreds of thousands.

After his death in 1908, he was succeeded by the Late Hazrat Maulvi Nuruddin Sahib as his First Khalifa. At his death in 1914, Hazrat Mirza Bashiruddin Mahmud Ahmad, the Promised Son of the Promised Messiah, was elected as his Second Khalifa.

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This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not give any assurance to publish all articles, nor does it accept any responsibility for views expressed by contributors.

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CONTENTS

1. **Editorial** ... 173
2. **Thus Said the Holy Prophet** ... 177
3. **Principles and Requisites of Prayer** ... 179

   The Promised Messiah
4. Islamic Laws of marriage and Divorce ... 186

   The Late Hazrat Mirza Bashir Ahmad M.A.
5. **The Idea of God-head in Sikhism** ... 196

   Gyani Ibadullah
6. **Islam and Home Life** ... 203

   Ch. Ali Muhammad B.A.B.T.
7. **Muhammad, (peace be on him).** ... 209

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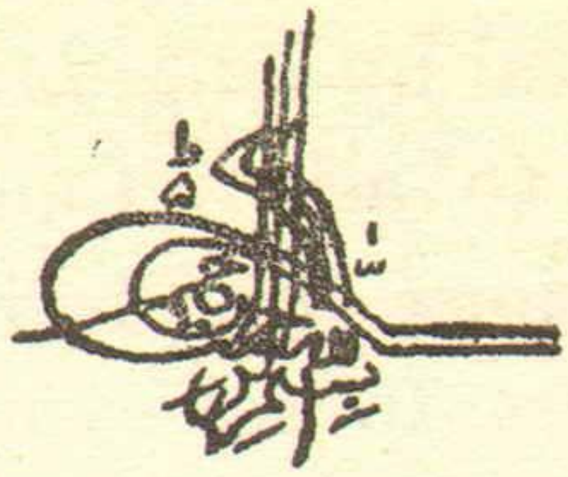

نحمدہ ونصلی علی رسولہ الکریم

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EDITORIAL

The recent attempt in England to legalise homosexuality raises some foundamental questions—— the most important of them all : What is a right and moral action, what after all is the ultimate criterion or standard with reference to which we can finally decide whether an action is in fact right and moral ? Does it mean that if the British House of Commons decides by a majority vote—it almost did—that an action which throughout the ages has been considered wrong and immoral and against which the moral consciousness of man revolts notwithstanding the Archbishop of Canterbury's vote in its favour, does it mean, we repeat, that the wrong will become right and immoral, moral ? Or put it this way if you please. Does the rightness or wrongness of our actions depend on the number of believers in

its rightness and wrongness ? Without going into the historical antecedents of the act which has been condemned as immoral by religions including Christianity, we would like to ask : Can you change ethical and moral conclusions by legislation and acts of Parliament ? Needless to say you cannot. An act is moral or immoral not because the Archbishop of Canterbury says so or any number of people say so, you just cannot equate morality with opinion, even considered opinion. Opinion is not morality. In matters of morals and religion and where the question of right and wrong is concerned, the houses of Parliament cannot be the judge. Nor the people. Otherwise no room shall be left for the moral reformer. When the prophet raises his voice of dissent against the prevailing moral standards, he is in the minority of one with all others against. The fact that he converts them one by one is besides the point. The question remains : Is he right when he rises ? Was Lord Jesus Christ right when a brute majority decided that he was not ? Was Socrates right even if the Greeks at the time thought otherwise ?

Then, who should be the judge ? Can reason alone be the judge ? No, emphatically not. Human reason cannot be the sole arbiter. It can help but it cannot decide. Moral values are beyond its ken. It can decide about facts not finally but for the time being. That what it does when it studies phenomena and formulates conclusions about them. Its decisions at best are tentative. They are upset as soon as a counter phenomenon is discovered. Laws of science which are the best products of

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reason will illustrate the point well. Reason is sure about its conclusions; yet not so sure; certain yet not so certain. The inductive risk is always there. Without it, the conclusions of reason will have no predictive value and will become useless. Uncertainty is, therefore, its only strength. It never claims to have arrived at the final truth. It changes its conclusions as soon as it feels like changing it. It never gives its final verdict. What it accepts to-day, it may reject to-morrow. If it does not, it will not be reason.

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According to Islam, neither man nor human reason can sit in judgement on the rightness or wrongness of human actions. God alone can be the judge. It is His knowledge, wisdom and benevolence alone which transcend the limitations of time and space. He it is who can decide and judge in His infinite wisdom and knowledge. He alone can be the sole guide, the supreme judge, the ultimate criterion. Prophets are His mouth-pieces, His voices articulate of the age. The long processions of prophets throughout the ages represented divine decisions about rightness and wrongness peculiar to their time and place. For their problems were parochial, their flocks limited and belonging to different moral age groups and levals of human growth and progress. As mankind attained full manhood and became adult and cast away its local and parochial moorings and became one, it was blessed with divine guidance in the form of Islam. The Holy Quran constitutes His decisions, the Holy Prophet, on him be peace and blessings of God, His voice articulate of the age and of all ages to come. The Holy

Prophet is the living example and criterion, and God the Sole judge of what is right and wrong. No Archbishop or House of Parliament can change this fact. Their verdict is against what is agaitating the British public mind today, and this verdict is backed by the unanimous opinion of propehts of all ages. Any attempt deviate from what has been considered evil as far back as the dawn of history is bound to end in disaster as it did in the case of people who tried to follow the same path.

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Thus Said the Holy Prophet———

(۱) عن أبی سعید سعد بن مالك بن سنان الخدری رضی اللهعنه أن نبی الله صلی الله علیه وسلم قال: كان فیمن كان قبلكم رجل قتل تسعة و تسعین نفساً فسأل عن أعلم أهل الأرض فدل علی راهب فأتاه فقال: انه قتل تسعة و تسعین نفساً فهل له من توبة ؟ فقال: لا ، فقتله فكمل به مائة ، ثم سأل عن أعلم أهل الأرض فدل علی رجل عالم فقال : انه قتل مائة نفس فهلٔ له من توبة ؟ فقال : نعم ، ومن یحول بینه و بین التوبة ؟ انطلقٔ الی الارض كذا و كذا فان بها أناساً یعبدون الله تعالی فاعبد الله معهم ولاترجع الی أرضك فانها أرض سوء فانطلق حتی اذا نصف الطریق أتاه الموت فاختصمت فیهملا ئكة الرحمة و ملائكة العذاب فقالت ملائكة الرحمة : جاء تائبا مقبلا بقلبهالی الله تعالی ، وقالت ملائكة العذاب : انه لم یعمل خیراً قط ، فأتاهم ملك فی صورة آدمی فجعلوها بینهم - ای حكماً — فقال : قیسوا ما بین الارضین فالی أیتهما كان ادنی فهو له ، فقاسوا فوجدوه أدنی الی الأرض التی أرادفقبضته ملائكة الرحمة ،،

Hazrat Abu Saeed Saa'd bin Malik reports that the Holy Prophet narrated :

"There was a man in the people gone before you who had murdered ninety nine persons. He made enquiries about the most learned man in the land and was guided to a monk. He came to him and asked him that he had killed ninety nine persons. Was there any chance of his forgiveness? The monk replied in the negative. At this he killed him and thus completed the hundred.

"Again he made enquiries about the most learned man in the land and was guided to a scholar. He told him that he had killed one hundred people. Was there any possibility of repentance for him? "Yes", the scholar replied, saying "and who can come between you

and forgiveness. Go to such and such place. There are some people there who worship Allah. Worship Him with them and don't return to your own place because it is a wicked land".

He went. When he was half way through he expired. The angels of mercy and the angels of punishment quarrelled over him. The angels of mercy argued that he was coming towards Allah with a repentant heart. The angels of punishment on the other hand said :

"He has never done any good".

Presently an angel came to them in the form of a man. They made him judge between them. He declared :

"Measure the distance between the two lands, and let his fate be decided according to which-ever land he is nearer".

"They measured the distance and found that he was nearer the place he intended. Therefore the angels of mercy took him away".

(٢) وعن أبي هريرة رضى الله عنه أن رسول الله صلى الله عليه وسلم قال:

"يضحك الله سبحانه وتعالى الى رجلين يقتلُ أحدهما الآخر يدخلان الجنة يقاتل هذا فى سبيل الله فيقتل ثم يتوب الله على القاتل فيسلم فيستشهد"

2. Hazrat Abu Huraira reports that the Holy Prophet said : "Allah is delighted with two persons, one of whom kills the other and both of them enter the paradise. One fights in the path of Allah and is killed. Afterwards Allah accepts the repentance of the killer and he embraces Islam and himself dies the death of a martyr"

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Principles & Requisites of Prayer

From the sayings of the Promised Messiah
Translated by A. R. Khan Bengalee

(I)

Remember, there is nothing so full of blessings as prayer. So, a believer should always be absorbed in prayer, and continue praying with perseverance and patience, till his prayer reaches the stage of perfection. He should leave no stone unturned to make it perfect and consummate. He should not even care for the result of his prayer. In the words of the poet :

If you cannot find a way to your friend.
The least you can do, is to pine away in love for him.

When a man prays with such sincerity and intensity, his prayer is answered by Allah, Who says :

"Call me, I shall answer you and accept your prayer".

In fact, to pray, is a very difficult affair. Until one continues praying with sincerity, fidelity, patience and perseverance, one's prayer produces no good results. There are many who pray but, in impatience and haste, they want their prayer to bear fruit in a single day. This is against Divine practice. Allah has fixed a period of time for every work; all works that are being done in this world are done gradually.

Allah is powerful enough to do what He wants, in the twinkling of an eye. But His Law in this world is that every thing should be done gradually. So, while praying, one should not be impatient for the result of his prayer.

(II)

There is a proverb in Punjabi to the effect that he who begs, dies, and he who is ready to die, goes to beg. People request others to pray for them, but to pray is nothing less than to die. The significance of the Punjabi proverb is that one

who is in extreme distress and anguish, has recourse to prayer. Prayer requires a sort of mortification. He who says that he was very thirsty and a drop of water quenched his thirst, is a liar. Yes, if he drank cup-fuls of water, his statement will be considered true. When prayer is offered in perfect anguish and pathos, so much so that the supplicant's heart melts and flows at the Divine Threshold, then and then only, his supplication may be called prayer in the true sense of the term.

(III)

The first essential for prayer is that the supplicant should never get tired of praying, he must not lose heart, he must not mistrust God and presume that his prayer is not gonig to be heard. It sometimes happens that the supplicant gets tired of praying long, just at the time when his prayer is about to bear fruit. The result is that he meets with failure and frustration, which leads him to the gradual rejection of the efficacy of prayer, till, at last, he goes so far as to deny the very existence of God, and say that, if there were God Who accepted prayer, then the prayers which he had offered for such a long time ought to have been accepted. If a person, who entertains such ideas, ponders over his lack of perseverance and patience, will realise that all his failure was due to his own rashness and haste, which resulted in his mistrust in the powers of God, and caused despair leading to frustration. So, never feel tired of praying.

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(IV)

Ponder, how a child, oppressed with hunger, cries for milk and then milk is put in motion in the breasts of the mother. The child does not know what prayer is, but the cries of the child attract milk. This is a fact which every one knows. Sometimes mothers do not feel the existence of milk in their breasts, and it often happens that there is no milk, but, as soon as the pathetic cries of the child reach the ears of the mother, milk appears. Just as the cries of the child have a causal connection with the attraction and appearance of milk, similarly, our supplications to God, if offered with similar agony and anguish, put Divine Grace and Mercy into motion, and attract them. I say from my own

experience that I have, as a result of prayer, felt, I should rather say, seen Divine Mercy and Grace attracted to me. If the blind philosophers of today may not feel or see it, this truth cannot disappear from the world, particularly, when I am always prepared to demonstrate the acceptance of prayer.

(V)

It is worth remembering that prayer, in the true sense of the term, consists of supplication, but to implore any one other than God, is entirely against the believer's jealous respect for God, Who Alone possesses the dignity of being implored. Until a man submits his entreaty to and implores Allah Alone, in all humility and meekness, he does not deserve to be called a true Muslim and true believer.

(VI)

Of the conditions of perfect prayer, are ardour, anguish and pathos or melting of the heart. The prayer which is pregnant with meekness and humility, anguish and affliction, and is the outpouring of the lacerated heart, attracts Divine Grace, and being accepted makes one reach the real goal. But the difficulty is that this state of mind cannot be attained without Divine Grace, for which again one should continue praying, however, reluctant and averse one may find oneself in doing so. If the required state of mind is not attained, one should still continue praying formally and ceremoniously, for to attain the state of real and true prayer, also, prayer is again necessary.

Many people pray for some time and then get weary and say, "Nothing can be attained by prayer." But my instruction is that it is in this self-abasement that blessings lie because the jewel of success is, after all, found here, and then a day comes when the supplicant's heart corresponds with his tongue, and the necessary humility and pathos for paryer are developed. If one gets up at night, although in reluctance and aversion, and prays to God, "O my Lord, my heart is in Thy grip and control, please cleanse it", and entreats Him to change his aversion into alacrity, then his state of mind will be changed and he will be blessed with the required pathos and fervour. This is the moment of the acceptance of prayer. When he reaches this stage he will find his soul flowing

like water at the Divine Threshold, and will feel, as if, it were a drop of water moving gently down from above.

(VII)

It is my own experience, and the experience of the righteous, of old, also bears witness to it that there is greater hope of success in the case in which the answer to prayer is delayed, but in the case in which answer is received early the affair is not accomplished. We generally see in the world that when a beggar goes to some door, and makes his entreaty with extreme anguish and humility, and does not, inspite of being reprimanded, leave the door for a considerable length of time, and continues begging, the owner of the house, however miserly he may be, at last, feels somewhat ashamed and gives something to the beggar. Should not, then, a supplicant to Gad show as much perseverance as a beggar does? God is Compassionate and Bashful, when He finds that a helpless servant of His is lying at His Threshold, He does not disappoint him.

(VIII)

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Addressing the Holy Prophet God says : "When my servants ask thee about Me, say I am very near to them." One who is near can render all sorts of help, but one who is far away can do nothing. So Allah tells the Prophet to tell His servants that He is very near. This verse of the Holy Quran tells a secret of the acceptance of prayer. It is that one should have perfect faith in the Might and Power of God and believe Him to be always near. Many prayers are rejected because of the weak faith of the supplicant. Hence, prayers should be made fit for acceptance, that is to say, should be offered in the right manner, because a prayer which does not fulfil the conditions prescribed for it by Allah shall not be accepted, and shall be of no avail and shall produce no effect, even if, all the prophets together offer it.

(IX)

Man should not lay any condition upon God while praying, for example, he should not say that if a certain affair of his is not accom-

lished, he will disbelieve in God. It is a gross folly and amounts to setting up equals to God, and betrays ignorance of the conditions and etiquette of prayer. Such people are unaware of the philosophy of prayer.

It is nowhere written in the Holy Quran that Allah will accept all prayers according to the supplicant's desire. Of course, in the Holy Quran, Allah says :

"Call Me, I shall answer",

but in the same Quran Allah says :

"I shall certainly try you with fear and hunger".

In the verse,

"Call Me I shall answer"

Allah promises acceptance of His servant's prayer, but in the verse,

"Certainly, I shall try you",

Allah wants to make His servants accept His Will or Decree. It is God's Great Favour and Compassion that He accepts His servant's supplications, but it does not, at all, go against the Dignity of His Divinity and Lordship if He always makes His servants do His Will and accept His Decree.

(X)

Sometimes it happens that a supplicant offers his supplication with extreme fervour and pathos, but yet the response to his supplication is delayed. Now, the question is: What is the secret of this delay ? In this connection it should be remembered, first, that all affairs of the world are accomplished gradually, stage by stage. A child, before he becomes a grown up man, has to go through several stages. A seed requires a long time to grow into a tree. Likewise, Divine affairs also are accomplished gradually, by stages. Second, wisdom behind this delay in the response to prayer is to make man perfect in his determination or resolution, as well as in Divine Knowledge. It is a general principle that the higher the position one wants to attain, the harder one has to work, and the greater difficulties and obstacles one has to overcome. In short, without steadfastness and courage man cannot attain success. So, it is essential that, before one attains to success, one should be involved in difficulties. It is for this reason that Allah Says :

"Surely, there is ease after hardship."

(XI)

A sinner should not, in consideration of the enormity or heinousness of his sins, desist from prayer. Prayer is the antedote of sin. Through prayer he will find how detestable sin has become to him. Those who, being immersed in sin and vice, despair of the acceptance of prayer, and do not have recourse to "*Tauba*" (turning to God), in real, reject prophets and their influences.

(XII)

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Some of man's prayers are sometimes not crowned with success, man, then, thinks that Allah has rejected his prayer, whereas in such cases, too, prayer is accepted by God, and the acceptence takes place in the from of the very rejection, because his welfare lies, in real, but in disguise, in the rejection of his prayer. Man's out-look is narrow, and he is not farsighted, and is a worshipper of externalism. So when he prays to God and his prayer does not outwardly produce the desired good result, he should not be suspicious of God, thinking that his prayer has not been heard. God hears everybody's prayer. He says,

"Call Me, I shall answer".

The secret and mystery, in such cases, lies in the fact that the good and well-being of the supplicant lies in the rejection of his prayer.

This is the principle of prayer. In the acceptance of prayer, Allah is not bound by our hopes and desires. Ponder, how dear the child is to his mother who always desires that her child should suffer no trouble. But if the child foolishly insists on having a sharp knife or a glowing live coal, will the mother, despite her true love and real affection for her child, ever be prepared to let her child burn his hand by catching hold of the fire or cut his hand by placing it on the sharp edge of the knife? No, never. From this principle, one can realise the principle of the acceptance of prayer. I have personal experience of this mtter that when there is some harmful aspect in the subject of prayer,

it is not, at all, accepted.

(XIII)

When a man does not find pleasure in prayer, in that condition, assuming that, one day, he will find pleasure in his prayer, he should pray as follows:

> "O my Lord, Thou seest me, how blind, without spiritual sight, I am. I am now quite in a state of death. I know that soon I shall be summoned and I shall come to Thee, and nobody then, shall be able to prevent me from coming to Thee. But my heart is dark and devoid of Divine Knowledge. Infuse such a spirit and light in it as may inspire it with love and ardour for Thee. Bestow Thy Grace on me that I may not rise blind and be grouped with the blind".

If one prays in this way, with steadfastness and constancy, one will find that a day will dawn upon him when something from heaven will descend upon his insipid prayer and engender relish and ardour in it.

(XIV)

God is All-Powerful, if He likes, He may enable a decrepit person also to observe fast. The purpose of '*Fidiya*' or expiation also is to be bestowed capacity to fast. Such capacity is gained through Allah's Grace. So, to me, the best way is to pray for capacity, saying:

> "My Lord, this is Thy Blessed Month and I am being deprived of its blessings, and there is no knowing whether I shall be alive or not next year and be able to make up these missed fasts or not."

If one prays in this way, I am sure, one's heart will be strengthened by Allah (to observe Fast).

(Alfzl, January 17, 1965)

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Islamic Laws of Marriage & Divorce

By the Late Hazrat Mirza Bashir Ahmad M.A.
Translated by Ch. Ali Muhammad B.A.BT.

It should be known that there were no hard and fast rules among the Arabs governing marriage and divorce. They followed a certain custom here and a diffrent one there which varied with individuals and tribes, hence there were different customs with different tribes in the various parts of the country.

It should be generally understood that the Arabs were not very scrupulous with regard to marriages among blood relations. Even step-mothers were not spared. Examples of forcible marriage with the widows of near relations against their will were not wanting. Again there were different ways of performing marriages among the Arabs, of which the following four were more frequently practised than others. Polygamy was the order of the day. The number of wives depended mostly upon the personal need of an individual, his financial condition and his fondness for females. There was no law governing justice among wives nor was there any obligation upon the husband concering his wife or on the wife concerning her husband. Everything depended upon the will of the husband. The husband could divorce his wife at will. But the wife could not get divorce from her husband if she so desired. Even after divorce self-willed men continued their control over their wives whom they had divorced. They did not allow them to re-marry. There were no laws governing the *iddah*. As soon as she was divorced she was free to re-marry. Women were always at the mercy of their husbands who treated them cruelly. They were no better than chattels. But with the advent of Islam there came a wonderful and striking change in the condition of women. Islam established equal rights between husband and wife except where discipline required the superiority of one over the other. The work of maintaining and supervising their rights was entrusted, not to the husband, but to the

government who was to look after the rights particulary of the fair sex and regulate their mutual relations. Islam strictly required men not only to be just to women but to be very kind and linient to them so that some of the companions came to hold the view that Islam has granted complete liberty to women. As a matter of fact, marriage is a sort of civil contract between a man and a woman in which the elements of love, fidelity, hallowness and perpetuity dominate but in extreme cases it may be brought to nought which is technically called divorce, *khula* or break-up of marriage contract. How the civil contract may be brought about or broken will form the theme of our further discussion. First of all we shall deal with the law of marriage :

1. Islam requires every Muslim to marry provided he can afford to do so. Celibacy is strictly prohibited in Islam.

2. A Muslim may marry any girl except those who are forbidden. There are no limitations of tribe, nation or race. Prohibited relations are : Mother, father's wife, foster-mother, daughter, wife's daughter, sister, foster-sister, aunt (mother's sister, father's sister), niece, (brother's daughter, sister's daughter), mother-in-law, son's wife ; every married woman who is not a widow, wife's sister while the wife is alive.

3. Marriage is a contract between husband and wife for which their mutual consent is essential. There can be no marriage without mutnal agreement between husband and wife.

4. Notwithstanding the limitations of purdah Islam permits man and woman before mariage to have a glance at each other so that there may arise no further trouble as regards appearance.

5. Islam requires that marriage may be solemnized before the eyes of the public, secret marriage is disallowed. In order to give further publicity to the marriage the husband should arrange a feast to which relatives, friends and neighbours may be invited. This is known as *walima* or the marriage feast.

6. If, under special circumstances the guardian of a minor boy or girl, wishes to arrange their marriage, he may do so

but on reaching the age of puberty, the boy or the girl may, if either of them finds it undersirable, declare the marriage null and void. This is known in the terminology of Islam as خیار البلوغ. Marriage of a minor boy or girl before the age of puberty only means the announcement of nikah ceremony and not the actual intercourse between the boy and the girl which is possible only when both have reached the age of puberty.

7. True it is that marriage cannot be contracted without the mutual agreement of the boy and the girl and if, under special circumstances marriage was solemnized in infancy it might be annulled in case of disagreemnt between man and woman, but the fact remains that the girl particularly a virgin, being naturally simple minded, having no experience of the world and being ignorant of those essentials on which the happiness of domestic life depends, and because she is easily swayed away by passions which suppress her intellect and reason, Islam requires her father or a near guardian to advise and guide her in the matter of matrimonial affairs so that she may not be led astray by the trickry of clever and irresponsible people. In case there is disagreement between the father as guardian and the girl herself the choice of the girl will have preference but in such a case it will be essential to refer the case to the court so that if the girl were being tricked into a wrong course, the wrong might be averted. In the case of a widow, however, the permission of the *Vali* (guardian) although desirable, is not essential because she has had experience of married life and understands how best to lead a happy life, and she can decide better in her own case.

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The system of ولائت (guardianship) over women is more or less found in almost all the religions of the world but Islam has given it a definite and detailed legal shape. It is extremely useful and full of blessings. It puts a stop to many evils and prevents many a simple girl from falling into a trap set by clever and irresponsible persons. In Western countries where there is greater freedom in the choice of husbands, wily people marry against the will or knowledge of their guardians and when the fraud begins to disillusion itself and sexual passions begin

to subside the house which they had taken for a paradise becomes hell. In the beginning there is carelessness on the part of husband, then disunion, then frequent quarrelling then separation and lastly divorce.

Another beauty of the system of guardianship is that the foundation of Nikah (marriage) is based not on passions but upon the moral and spiritual traits of character of the husband, his financial and social condition, temperament, mutual agreement, age and health etc. It is evident that when a young couple is left all alone, their mutual talk will be dominated by carnal passions and all other items will go to the back-ground. The result is simply disasterous. But guardianship averts the danger to a large extent because the wisdom and experience of the guardian serves as a beacon light that dispels darkness. Hence the system is doubly blessed because it allows the woman to have full liberty of choice and provides a safeguard against carnal passions and falling a prey to the trickry and machinations of wily and treachrous people.

8. *Mahr* or the nuptial gift.

Mahr is an integral part of Islamic marriage. It is incumbent on the husband to apportion, according to his means a certain fixed sum of money, or a portion of his property to his wife mutually agreed upon by the parties. The Mahr is a sort of debt which the husband is legally bound to pay. The wife is at complete liberty to spend it as she likes. It is in addition to the share of property which she receives at the time of her husband's death. In other words a woman acquires wealth from three sources viz., from her parents, from her husband and from the Mahr, which the husband owes to her. Strangely enough, she has no liabilities.

9. It is the husband who is solely responsible for the total expenses of his wife and children.

10. Husband and wife may, at the time of marriage, contract an agreement which may be binding on both, but the nature of the agreement may be such as it should not run counter to the teachings of Islam, it may not be morally

objectionable or adversely affect the rights of the third party. According to this principle if a woman cannot tolerate the presence of second wife, she may have the condition that her husband would not marry a second wife so long she is his wife. Whereas polygamy according to Islam is not obligatory on every Muslim, rather a concession in special circumstances ; such a condition would not adversely affect the third party, hence it is permissible.

11. Islam recognises the equality of rights between husband and wife except that the former is the head of the family, but even in this respect he is not absolutely free, he is bound to be kind to his wife, sympathetic, obliging and tolerant and, as head of the family, he has the right to take a disciplinary action against his wife, but he must remain within bounds. The Holy Prophet of Islam (peace be on him) was particularly kind towards his wives. We have the well-known tradition :

> "The best of you is he, who is the most kind to his wife." Again it is reported of him that he used to say that the woman resembles a curved bone or a rib, if you try to straighten it, it won't serve the purpose for which it is created with a curve, it would break rather than get straightened."

Similarly the woman has certain natural curves which may appear as drawbacks or weaknesses in her, but in reality they are her beauties. If one tries to straighten her he won't be successful and the result would be that she would 'break' as it were, but won't be 'straightened'. Either she would lose health, wealth and everything in her husband's house and would pine away a total wretch or she would be forced to get divorce from him. Therefore one should not try to straighten her natural curve but bear with her. "The curve is the highest part of the rib", says the Holy Prophet meaning thereby that the curve is the very beauty of the fair sex and the greater the curve, the more thorough her charms of woman-hood. The Holy Prophet 's wise interpretation suggests to the husband the right method of dealing with his wife. He has brought home to the Muslims that if a woman's certain movements prove a source of trouble or inconvinience try to mend them properly but do not try to obliterate them as they are a part of her nature and if they

remain within limits, they will be a source of pleasure and the basis of happy domestic life.

(12) According to Islam it is incumbent upon the wife to be obedient to her husband, she must behave faithfully and lovingly towards her husband, she must be a jealous guardian of his property and honour, she must bring up his children properly and look after the domestic affairs of the family.

(13) According to Islam the rights and obligations of husband and wife have a legal aspect, they can be referred to the court of law in case there is a quarrel between the two. The Hadith tells us that Muslim women brought their complaints against their husbands to the Holy Prophet who decided justly and sympathically between them. The particular attention paid to the women led the Muslims to remark that Islam had granted almost complete freedom to the women.

II—Divorce

(1) Marriage after all is a civil contract, it may be dissolved in exceptionally extreme cases. Islam allows the dissolution of marriage when all efforts at reconciliation have failed. The Holy Prophet is reported to have said that "with Allah the most detestable of all things permitted is divorce". Islam, in a way, sanctifies matrimonial relations and gives them an air of perpetuity, it exhorts its followers not to hasten the dissolution of marriage ties, but try to keep them as long as they possibly can. But as a universal religion Islam recognises the emergence of such circumstances when relations between husband and wife become so strained that it is well-nigh inpossible to maintain them any longer. In such a case one cannot help dissolute them with a heavy heart, hence the institution of divorce in Islam.

(2) Divorce may roughly fall under three heads :

(a) Dissolution of marriage when it becomes physically impossible to maintain the contract. I may include in it misconduct on the part of the wife and the subsequent oath-taking and invoking the curse of God on the husband if the accusation be false.

(b) Divorce, when the husband wants to divorce his wife.

(c) Khul'a, when wife seeks separation from her husband.

There are separate laws for all the three forms of divorce.

(3) Dissolution of marriage takes place when maintainance of marriage contract becomes illegal, for instance, when the woman uses her right of خیار البلوغ which has already been briefly explained or when the husband accuses his wife of adultery but is unable to produce witnesses. In a case like this, Islam requires husband and wife to take an oath against each other invoking the curse of God upon the party who is a liar. After the oath-taking there will be complete separation between the two. This is known as *lian* in the terminology of Islam.

(4) When relations between husband and wife become so strained that the man is bent upon divorcing his wife, an effort should be made at reconciliation through the agency of representatives of husband and wife, if they succeed in their efforts, so much the better, if not, then the husband may divorce his wife without referring the matter to the court of law. But the divorce should take place in state of *tuhr* when husband and wife should not have copulated during that period so that this limitation as well as the natural charm of woman may serve as a check upon the husband in the matter of using his right of divorce.

(5) Although divorce pronounced only once is sufficient to cause separation between husband and wife but he retains the right of recession till the time of pronouncing the divorce twice. And for complete separation it is essential to pronounce divorce thrice after regular intervals so that the husband may have sober and calm moments to think over and foresee the consequences of what he is going to do. If a man in a fit of passion pronounces three divorces in one breath the divorce will not be valid and it will be taken as one divorce only.

(6) In case of divorce the husband must pay off the amount of *Mahr* if he has not already done so. And if he has given her anything else as a gift besides Mahr, he may not

demand it back but give something more over and above that he has already given her. In short, he may send her off very amicably.

(7) Islam requires the husband to bear the expenses of his divorced wife till the time she is free to marry again, that is for four months and ten days. And in case of a baby that cannot be separeted from the mother, the father will be responsible for the baby's expenses so long it is in the charge of the mother.

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(8) The Islamic law of Khul'a (wife's right of separation from the husband) is this that whereas the husband is responsible for the maintainance of his wife and is the head of the family, together with the fact that, by nature, the woman is simple-minded and may easily be led astray by irresponsible persons, she is required to seek separation from her husband, not directly but through the court of law if she feels she is unable to pull on with her husband any longer. The court according to Islam, is required to sanction the separation if it is satisfied that the woman's desire for separation is genuine and that she is not led astray by interested persons. It is not the business of court to see whether the demand for separation is desirable or other wise. If the woman finds that her husband's second marriage is unbearable for her, she may apply for the Khul'a.

(9) If the husband demands a portion or a whole of the property he had given to his wife the court may require the woman to part with a part or the whole of it in case of Khul'a as the case may be.

(10) In case of dissolution of marriage, divorce or Khul'a when husband and wife have already copulated the woman shall wait for three months before she remarries. In case of pregnancy she will wait till the time of delivery. This period is known as *iddah* in the Islamic terminology.

This is briefly the sketch of the institutions of marriage and

divorce which the Holy Prophet gave to his followers. The beauty of the Islamic institution of marriage has universally been recognised by friend and foe alike but thanks to the blunders and stumblings of men of the past centuries that the world has come round to the institution of Islamic divorce also. Accordingly, in many of the Christian countries the law of divorce is being forged on the lines of Islam, although there lurks a danger in the attitude of Western countries that the gates of divorce may not be flung open to the general public. Whereas it is extremely dangerous to altogether shut the doors of divorce, it is equally harmful to open the doors of divorce too wide. Surely the golden mean which Islam offers is the right course for reform.

It may not be out of place here to make a reference to the sarcastic and painful remarks passed by Sir William Muir on the Islamic mode of divorce when he says :

> "A husband may twice divorce his wife, and each time receive her back again .....And if he (a third time) divorce her, she shall not be lawful unto him after that, until she shall have married a husband other than he. Acco:d-ing to the Muslim law, the person who has (thrice) divorced his wife cannot remarry her until she has been married to some other man, who becomes her legitimate husband, cohabits with her for one night and divorces her next morning after which the first husband may again possess her as his wife."*

The objection betrays either the height of bigotry or the height of ignorance of the learned historian. Islam never teaches us the stratagem or trickry that woman be married to another person and then get her divorced so that she might be duly married to her former husband, who had already divorced her. The fact is that according to Islam such a trickry is the most unholy and the most heinous crime in the sight of God. The Holy Prophet (peace be on him) is reported to have said :

* Life of Muhammad p.p. 349-50

لعن الله المحلل و المحلل له

"Accursed be the man who marries a woman and then divorces her so that she might he married again with her fomer husband. Again, accursed is he who arranges the marriage of his divorced wife with another person so that the second person may divorce her thus enabling her to be re-married with her former husband."

Hazrat Omar, the Second Caliph is reported to have said that he would treat such a man as an adulterer and punish him accordingly. What an audacity to ascribe such an unholy teaching to Islam! The true significance of the Islamic teaching about divorce which Sir William has failed to understand, is this : When the third and the last divorce has been pronounced union between husband and wife becomes impossible. Now, the divorced woman is at liberty to marry another person if she so desires. Now if, by chance, the new husband dies or divorces his wife, the woman is again at liberty to marry any man if she deems it necessary. If, after a long and painful separation, the former husband and wife come to realize their previous mistakes and now desire re-union as husband and wife, nothing should detur the union between the two if they think they are likely to benefit from their past experience and lead a better homely life than before.

The secret of keeping the door of re-marriage open after the three divorces have been pronounced, is to create in the hearts of people, a sense of sanctity and permanency of the institution of marriage in Islam, and in case of divorce and disunion, if there is chance of reunion between husband and wife, it should not be lost sight of but should be fully availed. This is the beauty of Islam but the jaundiced eye of Sir William Muir could not see it hence his sarcastic remark about the beautiful teaching of Islam about divorce.

The Idea of God-head in Sikhism

Gyani Ibadullah

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Bava Nanak, commonly known as the Founder of Sikhism, was born of a Kshatriya family at Talwandi in the vicinity of Lahore on April 15, 1469. While at school, he picked up a good practical knowledge of the three R's under the guidance of his Muslim teachers. As he advanced in years he became disgusted with Brahmanism which could not satisfy the cravings of his soul for spiritual enlightenment. His thoughts were turned to Islam towards which he was attracted by its beautiful teachings. For a time there was conflict between sentiment and faith. But so strong was his passion for the Truth that he renounced the religion of his parents and became converted to Islam. He spent forty days of seclusion in meditation and worship at the shrine of a Muslim saint at Multan. He then undertook a long journey to Mecca and Medina, sojourned there for about two years and then returned to the Punjab via Bughdad and Kabul. Bava Nanak is a brave and bold example of a man, who, springing from a family of unbelievers had the courage to renounce the faith of his fore-fathers and accept the living religion of Islam which afforded him the opportunity and spiritual elevation to hold communion with God. He is believed to be a saint by Muslims and is much revered by them. His sayings and dictums as well as those of his successors have been collected into a book called the Guru Granth Sahib by the Sikhs.

Bava Nanak laid particular stress on the Unity of God which he preached to the people. He wore a robe (*Chola*) with verses of the Holy Quran embroidered on it pertaining to the Unity of God and His various attributes. It is still preserved at Dera Bava Nanak in the Gurdaspur district of the Punjab, India, and is, naturally, highly venerated by the Sikhs.

The cardinal doctrine of all the religions of the world is

the belief in the existence of God. According to Islam all the prophets who appeared in different parts of the world exhorted their followers to believe in God. Says the Holy Quran :

وما ارسلنا من قلک من رسول الا نوحی الیه انه
لا اله الا انا فاعبدون

"And We sent no Messenger before thee but We revealed to him, saying, there is no God but I ; so worship Me alone".

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According to this verse each and every prophet inculcated belief in the Unity of God upon his followers. This is why belief in the Unity of God has become the fundamental article of faith with all the religions of the world. To-day there is hardly an adherent of a religion who does not believe in this dictum. But strangely enough, adherents of all religions, although monotheists in theory, hold different views about the Unity of God and His attributes. The Hindoo concept of the Unity of God comprises of Brahma, Vishnu and Shiva ; the Christian idea of God-head hinges upon the Trinity—Father, Son and the Holy Ghost ; the Arya Samajist believes in Ishwar, Soul and Matter while the Zoroastrian holds that the Unity of God consists in His duality viz., Ahura Mazda—Ormazd-and Ahriman—Spirit of Good and Spirit of Evil.

Personal Name of God.

Bava Nanak borrows from Islam, the Arabic word الله (Allah) as the personal name of God. He does not use the Sanskrit word Ishwer. How truly and beautifully he says :

ਨਾਉ ਖੁਦਾਈ ਅਲਹੁ ਭਇਆ ।

That is, "God's personal name is Allah". [1]
Again, in the light of the Quranic teachings, Bava Nanak says :

ਅਲਹੁ ਅਲਖੁ ਅਗੰਮੁ ਕਾਦਰ ਕਰਣਹਾਰੁ ਕਰੀਮੁ ।
ਸਭ ਦੁਨੀ ਆਵਣ ਜਾਵਣੀ ਮੁਕਾਮੁ ਏਕੁ ਰਹੀਮੁ ।

"Allah is incomprehensible, human understanding

cannot comprehend Him. He is Omnipotent, He is the Creator of every thing. He is Noble. Every thing is destructible, but He is self-Subsisting and Merciful".[2]

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Here Bava Nanak uses the words الله - قادر - كريم - رحيم which are all Arabic words frequently used in the Holy Quran.

Bava Nanak and the Unity of God

Bava Nanak was a staunch believer in the Unity of God. He abhorred the idea of duality, trinity or plurality of gods. We often come across his sayings as contained in the GuruGranth Sahib which pertain to the absolute Unity of God.

His study of Islam led him to be a true unitarian. He always kept the Holy Quran close to his heart which was the source of all his spiritual knowledge in subsequent years. We give below some of his sayings as contained in the *Granth Sahib* and his *Japji* to show that he preached the very Quranic teachings to his countrymen in his own native tongue.

ਸਾਹਿਬੁ ਮੇਰਾ ਏਕੋ ਹੈ। ਏਕੋ ਹੈ ਭਾਈ ਏਕੋ ਹੈ।

ਆਦਿ ਨਿਰੰਜਨੁ ਨਿਰਮਲੁ ਸੋਈ।

ਅਵਰੁ ਨ ਜਾਣਾ ਦੂਜਾ ਕੋਈ।

ਏਕੰਕਾਰ ਵਸੈ ਮਨਿ ਭਾਵੈ ਹਉਮੈ ਗਰਬ ਗਵਾਇਦਾ।

ਅੰਮ੍ਰਿਤੁ ਪੀਆ ਸਤਿਗੁਰਿ ਦੀਆ।

ਅਵਰੁ ਨ ਜਾਣਾ ਦੂਆ ਦੀਆ।

ਏਕੋ ਏਕ ਸੁ ਅਪਰਪਰੰਪਰੁ ਪਰਖਿ ਖਜਾਨੈ ਪਾਇਦਾ

....

ਕਾਇਮੁ ਦਾਇਮੁ ਸਦਾ ਪਾਤਿਸਾਹੀ।

ਦੋਮ ਨ ਸੇਮ ਏਕ ਸੋ ਆਹੀ।

(a) "My Lord is One and only One".

(b) "Allah is One. He is One, I know not the second or the third."

(c) "He is Everlasting and Everlasting is His kingdom."

(d) "He is Everlasting, absolutely One having neither second nor third".

In the Holy Quran we read :

الله لا اله الا هو الحى القيوم

"Allah, there is no God but He, the Living, the Self-subsisting, the All-Sustaining". (2 : 256)

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Bava Nanak says :

"Allah is the best and the truest of all Kings. He is Independent, full Sovereign."

The Holy Quran says :

الله الصمد

"Allah, the Independent, the Besought of all. (112 : 3)"

Bava Nanak Says :

ਸਭ ਸਾਹਾ ਸਿਰਿ ਸਾਚਾ ਸਾਹੁ । ਵੇਮੁਹਤਾਜੁ ਪੂਰਾ ਪਾਤਿਸਾਹੁ ।

"Allah depends upon none, but everything depends upon Him."

Allah says in the Holy Quran :

لم يلد ولم يولد

"He begets not, nor is He begotten." (112 : 4)

Bava Nanak Says :

ਨਾ ਤਿਸੁ ਬਾਪੁ ਨ ਮਾਇ ਕਿਨਿ ਤੂ ਜਾਇਆ ।

ਨਾ ਤਿਸੁ ਰੂਪੁ ਨ ਰੇਖ ਵਰਨ ਸਬਾਇਆ ।

"He begets not, nor is He begotten. He knows no spouse, neither son nor daughter."

It is said in the Holy Quran :

هو الاول و الاخر و الظاهر و الباطن

"He is the First and the Last, and the Manifest and the Hidden." (57 : 4)

Bava Nanak says :

"He is the First and the Last, the Manifest and the Hidden, and He knows all things full well."

Again :

ਆਦਿ ਅੰਤਿ ਪ੍ਰਭ ਅਗਮ ਅਗਾਹੀ

"O God, Thou art Everlasting."

The Holy Quran says :

الحی القیوم

"He is the Living, the Self-Subsisting, the All-Sustaining." (2 : 256)

Bava Nanak says :

ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ।

"Allah is Everlasting, Death overtakes Him not. He is free from the shackles of death."

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God says :

یحیی و یمیت

"He gives life and causes death" (2 : 259)

Nanak says :

ਅਮੋਘ ਦਰਸਨ ਅਜੂਨੀ ਸੰਭਉ ।

ਅਕਾਲ ਮੂਰਤਿ ਜਿਸੁ ਕਦੇ ਨਾਹੀ ਖਉ ।

ਹਰਿ ਬਿਨੁ ਕੋਈ ਮਾਰਿ ਜੀਵਾਲਿ ਨ ਸਕੈ ਮਨ ਹੋਇ ਨਿਚਿੰਦ ਨਿਸਲ ਹੋਇ ਰਹੀਐ ।

"It is He Who gives life and causes death. There is none other who does so".

It is written in the Holy Book :

الرحمن الرحیم

"He is Gracious and Merciful" (1 : 3)

ਨਾਨਕ ਨਾਉ ਭਇਆ ਰਹਮਾਣੁ ।

ਸਭ ਦੁਨੀ ਆਵਣ ਜਾਵਣੀ ਮੁਕਾਮੁ ਏਕੁ ਰਹੀਮੁ ।

Bava Nanak says that رحمان is an attribute of Allah. The world is a transitory thing it is Allah, the Merciful Who is everlasting.

The Holy Quran declares :

هو الله الذى لا اله الا هو عالم الغيب و الشهادة
هو الرحمن الرحيم هو الله الذى لا اله الا هوالملک
القدوس السلام،المومن المهيمن العزيز الجبار المتكبر
سبحان‌الله عمايشر كون هوالله الخالق البارى المصور
له الاسماء الحسنىٰ يسبح له ما فى السموات والارض
و هو العزيز الحكيم

"He is Allah and there is no God beside Him, the Sovereign, the Holy One, the Source of Peace, the Bestower of Security, the Protector, the Mighty, the Subduer, the Exalted. Holy is Allah far above that which they associate with Him. He is Allah, the Creator, the Maker, the Fashioner. His are the most beautiful names. All that is in the heavens and the earth glorifies Him and He is the Mighty, the Wise." (59 : 23-25)

Bava Nanak also firmly believed that God is the Sovereign, the Holy One, the Source of Peace, the Bestower of Security, the Protector, the Mighty, the Subduer, the Exalted, the Creator, the Maker, the Fashioner and the Wise.

The Holy Quran declares :

ولو ان ما فى الارض من شجرة اقلام و البحر يمد ه
من بعده سبعة ابحر ما نفدت كلمات الله ان الله
عزيز حكيم

"And if all the trees that are in the earth were pens, and the oceans were ink, with seven oceans swelling it there-after, the words (signs) of Allah would not be exhausted. Surely Allah is Mighty and Wise.". (31 : 28)

Bava Nanak, who had thoroughly imbibed the true spirit of Islam, says that human mind cannot comprehend the attributes of God, so numourous and incomprehensable are they ! He says :

ਕਬੀਰ ਸਾਤ ਸਮੁੰਦਹਿ ਮਸੁ ਕਰਉ ਕਲਮ ਕਰਉ ਬਨਰਾਇ।
ਬਸੁਧਾ ਕਾਗਦੁ ਜਉ ਕਰਉ ਹਰਿ ਜਸੁ ਲਿਖਨੁ ਨ ਜਾਇ।

"If the whole earth were paper and all the trees that are on the earth were pens and all the oceans of the earth were ink, all these would be exhausted but not the signs of Allah which are so numourous."

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1 Guru Granth Sahib War Asa Shalok, Mahalla 1, P. 740.
2 (Guru Granth Sahib Sari Rag Mahallah p. 64)
3 (G. Granth Sahib Rag Ram Kali Mahalla P. 893)
4 (G. Granth. Rag Basant, Mahalla 1, 1190)
5 (Japji P. 4)
6 (Rag Maru Mahalla P. 1082)
7 (G. Granth Mahalla 4, P. 861)
8 (Granth Shalok Kabir P. 1328)

Note: Most of the Sikh Scholars now-a-days use the word واهگرو (Wahguru) as the personal name of God, but Nanak nowhere does so. He uses the word Allah which is an Arabic word. The consensus of opinion among Sikh Scholars is agreed on the point that it was not customary among the Sikhs to use the word واهگرو as the personal name of God till the time of Ram Dass, the Fourth Guru. Vide کتک کہ وسا کھ P. 200, and the 'Sant Sipahi', Amritsar, April, 1963.

Islam and Home Life

CH. Ali Muhammad B.A. B.T.

Married life is the basis on which hinges the whole fabric of Islamic society. The importance of the institution of marriage in Islam cannot be over-emphasised. The Holy Quran is very emphatic on this point. It says :

و هو الذی خلق من الماء بشراً فجعله نسباً و صهراً

و کان ربک قدیرا

> "And He it is Who has created man from water and has made for him kindred *by descent* and kindred *by marriage*. And thy Lord is All-Powerful." (25 : 55)

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The Holy Prophet of Islam addressing an assembly of young men said :

> "Whoever of you has the means to support a wife he should get married, for this is the best means of keeping the looks cast down and guarding the chastity." (Bukhari).

Celibacy is strictly prohibited in Islam. A celibate is called battal (بطال) in the Islamic terminology because he wastes away his powers which are given to him as gift from God. Had he married he would have given expression to his physical, moral and spiritual powers, but by refusing to marry he has suffocated the best in him out of existence. Celibacy therefore is a crime in Islam, it is shunned by Muslims all and sundry.

The smallest unit of society in Islam is the house-hold If all the households of a society are run on similar lines and a uniform standard of conduct is observed in all the houses, it is natural to expect that a healthy society would spring up giving rise to the establishment of general peace and tranquility and the development of an ideal social order.

Such an ideal society the world has witnessed more than once. At the advent of every heavenly refomer a new class of people is born which, under the protective guidance of their spiritual Leader, develops into an organised and refined society. But the highest stage of development was reached when the Holy Prophet of Arabia, the greatest and the best of all the prophets, came from Paran and gathered around him a band of followers who responded to his Call and became moulded into models as desired by their Holy Master, (peace be upon him). The Holy Prophet, himself, a pattern for all humans, set an excellent example of the highest morals for his followers who imitated him to the minutest details in all phases of life.

The household generally consists of parents, children and some kindred. Islam has clear teachings for parents and children to regulate their duties and obligations.

Parents

To the parents the Holy Quran says :

ولا تقتلوا اولادكم خشية املاق نحن نرزقهم
و اياكم ان قتلهم كان خطأً كبيراً

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"Kill not your children for fear of poverty. It is We Who provide for them and for you as well. Surely the killing of them is a great sin." (17 : 32)

Sometimes it actually happens that poor parents out of sheer necessity for existence, sell their children to others. Islam forbids Muslim parents to commit such an heinous crime. Another significance of the verse is that parents generally neglect the proper care of their children, they do not give them proper education. This is also tantamount to the killing of children. Want of proper means of nourishment and maintainance should not stand in the way of their proper care and education. Poor and needy parents too, should do their level best to give proper education to their children. Concerning the proper care of the children the Holy Quran says :

رب اجعلنى مقيم الصلوة ومن ذريتى ربنا وتقبل دعا

> "My Lord, make me observe prayer, and my children too. Our Lord ! bestow Thy grace on me and accept my prayer."

According to this verse the parents are required to look after the religious side of their children, particularly to see that they say their prayers regularly in the mosque. Again it is reported of the Holy Prophet of Islam (peace be on him) that he stipulated that if a certain prisoner of war would agree to teach a certain number of Muslim boys of Medina he would be released from prison. It is evident, therefore, that the training and education of children is the joint responsibility of the parents and the State.

If either of the parents or both become too old to take active part in the conduct of household affairs, the sons are ordained to hold them in high esteem for all the pains they took to bring them up in their infancy and boyhood. Says the Holy Quran :

وقضى ربك الاتعبدوا الا اياه وبالوالدين احساناً ـ
اما يبلغن عندك الكبر احدهما او كلاهما فلا تقل
لهما اف ولا تنهرهما و قل لهما قولاً كريماً ـ

Thy Lord has commanded :

> "Worship none but Him, and show kindness to parents. If one of them or both of them attain old age with thee, never say unto them any word expressive of disgust nor reproach them, address them with excellent speech". (17 : 24)

Husband and Wife

According to Islam the husband is totally responsible for the conduct of affairs while the wife is to look after the internal management of the house. On this point the Holy Quran says :

الرجال قوامون على النساء بما فضل الله بعضهم على
بعض وبما انفقوا من اموالهم ـ فالصلحت قانتات

حافظات للغيب بما حفظ الله

"Men are guardians over women because Allah has made some of them excel others and because they (men) spend of their wealth. So virtuous women are those who are obedient to and guard the secrets of their husbands with Allah's protection". 4 : 35

According to this verse of the Holy Quran men are guardians over women because, by nature, they are in a better position to be masters of the house. Moreover they are earners of wealth and have, therefore, a better right to control their household affairs. The woman also is the 'mistress of the house' because she has to manage the household affairs in trust for her husband. If the woman is dishonest, she would squander the earnings of her husband like anything and the peace and security of the house will go to the winds. The happiness of the home basically depends upon the mutual trust between husband and wife. So far the management of the house is concerned, the husband has the prior right to be the head of the family, otherwise the personal rights of husband and wife are well established and well guarded in Islam. Both are equally entitled to the best reward from God. The Holy Prophet says :

> "The best of you is one who treats his wife most kindly".

The Holy Prophet was once asked to state with whom would a woman in the life to come be allowed to stay in case she had been married to several persons one after the other. The Holy Prophet replied :

> "With the man who would have treated her most kindly".

In case, a man has got more than one wife, he is ordained to treat them justly ; he must not incline to one side only, rather he must hold the balance evenly among them all. The Holy Quran is eloquent on this point when it says :

ولن تستطيعوا ان تعـدلوا بين النسـاء ولو حرصتم
فلا تميلوا كل الميل فتذروها كالمعلقة

"And you cannot keep perfect balance between wives, however much you may desire it. But incline not wholly to one side so that you have the other like a thing suspended." (4 : 130)

Privacy

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Islam, exclusively of all the other religions of the world lays particular stress on the privacy of home-life. In the first place entering houses other than one's own without permission is strictly forbidden. The Holy Quran says :

يا ايها الذين آمنوا لا تـدخلوا بيـوتاً غير بيوتكم
حتى تستأنسوا وتسلموا على اهلها

"O ye who believe ! enter not houses other than your own until you have asked leave and saluted the inmates thereof". (24 : 28)

This pertains to outsiders, but there are occasions for privacy when even children and servants are not allowed to enter freely the chambers of husband and wife without permission. Says the Holy Quran :

يا ايهاالذين آمنوا ليستاذنكم الذين ملكت ايمانكم
و الذين لم يبلغوا الحلم منكم ثلاث مرات من قبل
صلوة الفجر و حين تضعون ثيابكم من الظهيرة و من
بعد صلوة العشاء ثلاث عورات لكم ليس عليكم و لا
عليهم جناح بعدهن طوافون عليكم بعضكم على بعض
كذالك يبين الله لكم الايات والله عليم حكيم .

"O ye who believe ! let those whom your right hands possess, and those of you who have not

attained to puberty, ask leave of you at three trimes before coming into your presence : before the morning prayer, and when you take off your clothes at noon in summer and after the night prayer. These are three times of privacy for you. At times other than these there is no blame on you or on them for they have to move about waiting upon you." (24 : 59)

To sum up, a house-hold where the parents are all love for their children, praying day and night for their betterment and prosperity, where children are full of respect for their parents, where the husband has a very soft heart for his wife and the wife is all love and respect for her husband, where the remembrance of God rules supreme, that house must be full of peace and tranquility, such a society must be an ideal society that Islam requires us to develop.

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Muhammad

(Peace be on him)

In the Eyes of his Enemies

A Dialogue between Heraclius, the Kaiser of the Eastern Roman Empire and Abu Sufyan, the chief of Mecca, when he was still an unbeliever and a bitter enemy of the Holy Prophet.

H : Do you know this man who claims to be a Prophet and who has sent me a letter ? Can you say what sort of family he comes from ?

A—S : He comes of a noble family and is one of my relations.

H : Have there been Arabs before him who have made claims similar to his ?

A—S : No.

H : Did your people ever charge him with lying before he announced his claim ?

A—S : No.

H : Has there been a king or a ruler among his forefathers ?

A—S : No.

H : How do you judge his general ability and his capacity for judgement ?

A—S : We have never found any fault in his ability and his capacity for judgement.

H : What are his followers like ? Are they big and powerful persons or are they poor and humble ?

A—S : Mostly poor and young.

H : Do their numbers tend to increase or decrease ?

A—S : To increase.

H : Do his followers ever go back to their old beliefs

A—S : No.

H : Has he ever broken a pledge ?

A—S : Not so far. But we have recently entered into a new pact with him. Let us see what he does about it.

H : Have you had any fight with him yet ?

A—S : Yes.

H : With what result ?

A—S : Like buckets on a wheel, victory and defeat alternate between us and him. In the Battle of Badr, for instance, in which I was not present, he was able to overpower our side. In the Battle of Uhud, in which I commanded our side, we took his side to task. We tore their stomachs, their ears and their noses.

H : But what does he teach ?

A—S : That we should worship the One God and not set up equals with Him. He preaches against the idols our forefathers worshipped. He wants us instead, to worship the Only God, to speak the truth only and always to abjure all vicious and corrupt practices. He exhorts usto be good to one another and to keep our covenants and discharge our trusts.

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